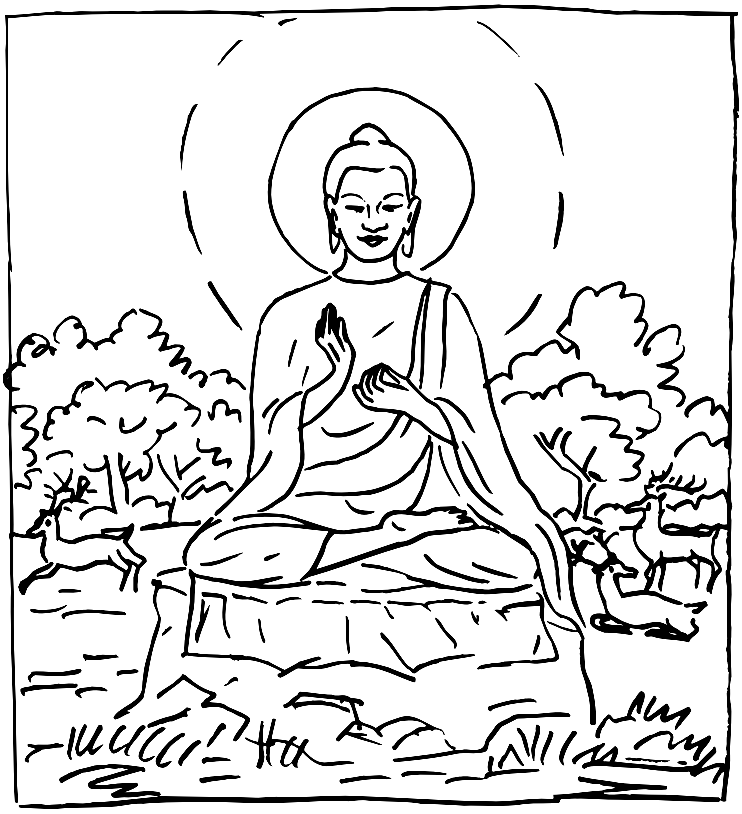
Chanting Book

Pali / English

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Buddha Dharma Education Association Inc.

Chanting Book



Morning and Evening Chanting
Protection Discourses

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Anekajāti Gāthā

Anekajāti saṃsāraṃ, sandhāvissaṃ anibbisaṃ;
Gahakāraṃ gavesanto, dukkhā jāti punappunaṃ.
Gahakāraka diṭṭhosi, puna gehaṃ na kāhasi;
Sabbā te phāsukā bhaggā, gahakūṭaṃ visaṅkhataṃ;
Visaṅkhāra gataṃ cittaṃ, taṇhānaṃ khayamajjhagā.

Through Many Births

Through many births I wandered in saṃsāra; seeking, but not finding
The builder of this house, painful is repeated existence!
Householder! you are seen now, you shall build no house again.
Your rafters are broken! Your ridge-pole is shattered.
To dissolution goes my mind. Achieved is the destruction of craving.

Paṭiccasamuppāda

Avijjā-paccayā saṅkhārā, saṅkhāra-paccayā viññāṇaṃ, viññāṇa-paccayā nāma-rūpaṃ, nāma-rūpa-paccayā saḷāyatanaṃ, saḷāyatana-paccayā phasso, phassa-paccayā vedanā, vedanā-paccayā taṇhā, taṇhā-paccayā upādānaṃ, upādāna-paccayā bhavo, bhava-paccayā jāti, jāti-paccayā jarā-maraṇaṃ soka-parideva-dukkha-domanassupāyāsā sambhavanti: evametassa kevalassa dukkhakkhandhassa samudayo hotī 'ti.

Yadā have pātubhavanti dhammā,
ātāpino jhāyato brāmhaṇassa;
Athassa kaṅkhā vapayanti sabbā,
yato pajānāti sahetu dhammaṃ.

Avijjāya tveva asesa-virāga-nirodhā saṅkhāra-nirodho, saṅkhāra-nirodhā viññāṇa-nirodho, viññāṇa nirodhā nāma-rūpa-nirodho, nāma-rupā-nirodhā saḷāyatana-nirodho, saḷāyatana-nirodhā phassa-nirodho, phassa-nirodhā vedanā-nirodho, vedanā-nirodhā taṇhā-nirodho, taṇha-nirodhā upādāna-nirodho, upādāna-nirodhā bhava-nirodho, bhava-nirodha jāti-nirodho, jāti-nirodha jarā-maraṇaṃ soka-parideva-dukkha-domanassupāyāsā nirujjhanti: evametassa kevalassa dukkhakkhandhassa nirodho hotī 'ti.



Yadā have pātubhavanti dhammā,
ātāpino jhāyato brāmhaṇassa;
Athassa kaṅkhā vapayanti sabbā,
yato khayaṃ paccayānaṃ avedi.

Avijjā-paccayā saṅkhārā, saṅkhāra-paccayā viññāṇaṃ, viññāṇa-paccayā nāma-rūpaṃ, nāma-rūpa-paccayā saḷāyatanaṃ, saḷāyatana-paccayā phasso, phassa-paccayā vedanā, vedanā-paccayā taṇhā, taṇhā-paccayā upādānaṃ, upādāna-paccayā bhavo, bhava-paccayā jāti, jāti-paccayā jarā-maraṇaṃ soka-parideva-dukkha-domanassupāyāsā sambhavanti: evametassa kevalassa dukkhakkhandhassa samudayo hotī 'ti.

Dependent Origination

Conditioned by ignorance, intentional activities arise; conditioned by intentional activities, re-linking consciousness arises; conditioned by re-linking consciousness, mind and matter arise; conditioned by mind and matter, the six-fold base arises; conditioned by the sixfold base, contact arises; conditioned by contact, feeling arises; conditioned by feeling, craving arises; conditioned by craving, grasping arises; conditioned by grasping, becoming arises; conditioned by becoming, birth arises; conditioned by birth, ageing, death, sorrow, lamentation, pain, grief, and despair arise. Thus does this entire mass of suffering arise.

> Truly, when things grow plain
> To the ardent meditating recluse,
> His doubts all vanish
> In that he comprehends things with cause.

With the entire cessation of this ignorance, intentional activities cease; with the cessation of intentional activities, re-linking consciousness ceases;... re-linking consciousness, mind and matter cease;... mind and matter, the sixfold base ceases;... the sixfold base, contact ceases;... contact, feeling ceases;... feeling, craving ceases;... craving, grasping ceases;... grasping, becoming ceases;... becoming, birth ceases; with the cessation of birth; ageing, death, sorrow, lamentation, pain, grief and despair cease. Thus does this entire mass of suffering cease.

> Truly, when things grow plain
> To the ardent meditating recluse,
> His doubts all vanish
> In that he discerns the destruction of cause.

Conditioned by ignorance, intentional activities arise; conditioned by intentional activities, re-linking consciousness arises; conditioned by re-linking consciousness, mind and matter arise; conditioned by mind and matter, the six-fold base arises; conditioned by the sixfold base, contact arises; conditioned by contact, feeling arises; conditioned by feeling, craving arises; conditioned by craving, grasping arises; conditioned by grasping, becoming arises; conditioned by becoming, birth arises; conditioned by birth, ageing, death, sorrow, lamentation, pain, grief, and despair arise. Thus does this entire mass of suffering arise.

Avijjāya tveva asesa-virāga-nirodhā saṅkhāra-nirodho, saṅkhāra-nirodhā viññāṇa-nirodho, viññāṇa nirodhā nāma-rūpa-nirodho, nāma-rupā-nirodhā saḷāyatana-nirodho, saḷāyatana-nirodhā phassa-nirodho, phassa-nirodhā vedanā-nirodho, vedanā-nirodhā taṇhā-nirodho, taṇha-nirodhā upādāna-nirodho, upādāna-nirodhā bhava-nirodho, bhava-nirodha jāti-nirodho, jāti-nirodha jarā-maraṇaṃ soka-parideva-dukkha-domanassupāyāsā nirujjhanti: evametassa kevalassa dukkhakkhandhassa nirodho hotī 'ti.

Yadā have pātubhavanti dhammā,
ātāpino jhāyato brāmhaṇassa;
Vidhū-payaṃ tiṭṭhati mārasenaṃ,
sūriyova obhāsaya mantalikkhaṃ.

Paṭṭhānapaccayuddesa

Hetu-paccayo, ārammaṇa-paccayo,
adhipati-paccayo, anantara-paccayo,
samanantara-paccayo, sahajāta-paccayo,
aññamañña-paccayo, nissaya-paccayo,
upanissaya-paccayo, purejāta-paccayo,
pacchājāta-paccayo, āsevana-paccayo,
kamma-paccayo, vipāka-paccayo,
āhāra-paccayo, indriya-paccayo,
jhāna-paccayo, magga-paccayo,
sampayutta-paccayo, vippayutta-paccayo,
atthi-paccayo, natthi-paccayo,
vigata-paccayo, avigata-paccayo 'ti.

Pabbajita Abhiṇhasutta

Dasayime bhikkhave dhammā pabbajitena abhiṇhaṃ paccavekkhitabbā.

Katame dasa? "Vevaṇṇiyamhi ajjhupagato"ti pabbajitena abhiṇhaṃ paccavekkhitabbaṃ. "Parapaṭibaddhāme jīvikā"ti pabbajitena abhiṇhaṃ paccavekkhitabbaṃ. "Añño me ākappo karaṇiyo"ti pabbajitena abhiṇhaṃ paccavekkhitabbaṃ. "Kacci nu kho me attā sīlato na upavadatī"ti pabbajitena abhiṇhaṃ paccavekkhitabbaṃ. "Kacci nu kho maṃ anuvicca viññū sabrahmacāri sīlato na upavadantī"ti pabbajitena abhiṇhaṃ paccavekkhitabbaṃ. "Sabbehi me piyehi manāpehi nānābhāvo vinābhāvo"ti pabbajitena abhiṇhaṃ

With the entire cessation of this ignorance, intentional activities cease; with the cessation of intentional activities, re-linking consciousness ceases;… re-linking consciousness, mind and matter cease;… mind and matter, the sixfold base ceases;… the sixfold base, contact ceases;… contact, feeling ceases;… feeling, craving ceases;… craving, grasping ceases;… grasping, becoming ceases;… becoming, birth ceases; with the cessation of birth; ageing, death, sorrow, lamentation, pain, grief and despair cease. Thus does this entire mass of suffering cease.

Truly, when things grow plain
to the ardent meditating recluse
Routing the host of Māra does he stand
Like the sun when lighting up the sky.

Conditional Relations

Root condition, object condition,
predominance condition, proximity condition,
contiguity condition, conascence condition,
mutuality condition, dependence condition,
strong-dependence condition, prenascent condition,
postnascence condition, repetition condition,
kamma condition, resultant condition,
nutriment condition, faculty condition,
absorption condition, path condition,
association condition, dissociation condition,
presence condition, absence condition,
disappearance condition, non-disappearance condition.

Reflections for One Gone Forth

These ten things, monks, should be constantly reflected upon by one gone forth. “My status has changed” should be reflected on constantly by one gone forth. “My very life depends on the gifts of others” should be reflected upon constantly by one gone forth. “I should behave differently to others” should be reflected on constantly by one gone forth. “Do I blame myself for any moral lapses?” should be reflected on constantly by one gone forth. “Do my wise fellow monks blame me for moral lapses?” should be reflected on constantly by one gone forth. “All that is pleasing to me will decay and disappear” should be reflected on constantly by one gone

paccavekkhitabbaṃ. “Kammassakomhi kammadāyādo kammayoni kammabandhu kammappaṭisaraṇo, yaṃ kammaṃ karissāmi kalyāṇaṃ vā pāpakaṃ vā, tassa dāyādo bhavissāmī”ti pabbajitena abhiṇhaṃ paccavekkhitabbaṃ. “Kataṃ bhūtassa me rattindivā vītivattantī”ti pabbajitena abhiṇhaṃ paccavekkhitabbaṃ. “Kacci nu kho ahaṃ suññāgāre abhiramāmī”ti pabbajitena abhiṇhaṃ paccavekkhitabbaṃ. “Atthi nu kho me uttarimanussadhammo alamariyañāṇadassanaviseso adhigato, yohaṃ pacchime kāle sabrahmacāriyīhi puṭṭho na maṅku bhavissāmī”ti pabbajitena abhiṇhaṃ paccavekkhitabbaṃ.

Ime kho bhikkhave dasa dhammā pabbajitena abhiṇhaṃ paccavekkhitabbāti.

Metta Bhāvanā

Ahaṃ avero homi, abyāpajjo homi, anīgho homi, sukhī attānaṃ pariharāmi, dukkhā muccāmi, yathā-laddha-sampattito mā vigacchāmi, kammassako.

Sīmattha saṅgho avero hotu, abyāpajjo hotu, anīgho hotu, sukhī attānaṃ pariharatu, dukkhā muccatu, yathā-laddha-sampattito mā vigacchatu, kammassako.

Imasmiṃ vihāre ārakkhadevatā averā hontu, abyāpajjā hontu, anīghā hontu, sukhī attānaṃ pariharantu, dukkhā muccantu, yathā-laddha-sampattito mā vigacchantu, kammassakā.

Amhākaṃ cātupaccayadāyakā averā hontu, abyāpajjā hontu, anīghā hontu, sukhī attānaṃ pariharantu, dukkhā muccantu, yathā-laddha-sampattito mā vigacchantu, kammassakā.

Amhākaṃ mātapitu ācariyañātimittasammuhā averā hontu, abyāpajjā hontu, anīghā hontu, sukhī attānaṃ pariharantu, dukkhā muccantu, yathā-laddha-sampattito mā vigacchantu, kammassakā.

Sabbe sattā, sabbe pāṇā, sabbe bhūtā, sabbe puggalā, sabbe atta-bhāva-pariyāpannā, sabbā itthiyo, sabbe purisā, sabbe ariyā, sabbe anariyā, sabbe devā, sabbe manussā, sabbe vinipātikā averā hontu abyāpajjā hontu, anīghā hontu, sukhī attānaṃ pariharantu, dukkhā muccantu, yathā-laddha-sampattito mā vigacchantu, kammassakā.

Puratthimāya disāya, dakkhiṇāya disāya, pacchimāya disāya, uttarāya disāya, puratthimāya anudisāya, dakkhiṇāya anudisāya, pacchimāya anudisāya, uttarāya anudisāya, heṭṭhimāya disāya, uparimāya disāya, sabbe sattā, sabbe pāṇā, sabbe bhūtā, sabbe puggalā,

forth. "I am the owner of my kamma, heir to my kamma, born from my kamma, related to my kamma, and have kamma as my refuge, whatever skilful or evil kamma I do, of that I will be the heir" should be reflected on constantly by one gone forth. "The days and nights are relentlessly passing, how well am I spending my time" should be reflected on constantly by one gone forth. "Do I delight in solitude or not?" should be reflected on constantly by one gone forth. "Have I attained any state of superior men so that I will not be embarrassed if questioned on my deathbed by my fellow monks? should be reflected on constantly by one gone forth. This ten things, monks, should be reflected on constantly by one gone forth.

Loving-kindness Meditation

May I be free from enmity, may I be free from ill-will, may I be free from affliction, may I be happy, may I be free from suffering, may I not be parted from the good fortune I have attained, as owner of my kamma.

May the community in this monastery…

May the guardian deities of this monastery be free from enmity, may they be free from ill-will, may they be free from affliction, may they be happy, may they be free from suffering, may they not be parted from the good fortune they have attained, as owners of their kamma.

May our supporters who provide the four requisites…

May our parents, teacher, relatives and friends be free from enmity, may they be free from ill-will, may they be free from affliction, may they be happy, may they be free from suffering, may they not be parted from the good fortune they have attained, as owners of their kamma.

May all living things, all breathing thing, all beings, all persons, all individuals, all women, all men, all noble ones, all worldlings, all deities, all human beings, and all those destined for hell be free from enmity, may they be free from ill-will, may they be free from affliction, may they be happy, may they be free from suffering, may they not be parted from the good fortune they have attained, as owners of their kamma.

In the east, in the south, in the west, in the north, in the northeast, in the southeast, in the southwest, in the north west, below and above; may all living things, all breathing thing, all beings, all persons, all individuals, all women, all men, all noble ones, all worldlings, all

sabbe atta-bhāva-pariyāpannā, sabbā itthiyo, sabbe purisā, sabbe ariyā, sabbe anariyā, sabbe devā, sabbe manussā, sabbe vinipātikā, averā hontu, abyāpajjā hontu, anīghā hontu, sukhī attānaṃ pariharantu, dukkhā muccantu, yathā-laddha-sampattito mā vigacchantu, kammassakā.

Uddhaṃ yāva bhavaggā ca, adho yāva avīcito, samantā cakkavāḷesu, ye sattā paṭhavi-carā, abyāpajjā niverā ca, niddukkhā ca nupaddavā.

Uddhaṃ yāva bhavaggā ca, adho yāva avīcito, samantā cakkavāḷesu, ye sattā udake-carā, abyāpajjā niverā ca, niddukkhā ca nupaddavā.

Uddhaṃ yāva bhavaggā ca, adho yāva avīcito, samantā cakkavāḷesu, ye sattā ākāse-carā, abyāpajjā niverā ca, niddukkhā ca nupaddavā.

Yaṃ pattaṃ kusalaṃ tassa, ānubhāvena pāṇino
Sabbe saddhammarājassa, ñatvā dhammaṃ sukhāvahaṃ.
Pāpuṇantu visuddhāya, sukhāya paṭipattiyā,
Asoka manupāyāsaṃ, nibbāna sukhamuttamaṃ.
Ciraṃ tiṭṭhatu saddhammo, dhamme hontu sagāravā.
Sabbepi sattā kālena, sammā devo pavassatu.
Yathā rakkhiṃsu porāṇā, surājāno tathevimaṃ,
Rājā rakkhatu dhammena, attanova pajaṃ pajaṃ

Imāya dhammānudhammapaṭipattiyā Buddhaṃ pūjemi.

Imāya dhammānudhammapaṭipattiyā Dhammaṃ pūjemi.

Imāya dhammānudhammapaṭipattiyā Saṅghaṃ pūjemi.

Addhā imāya paṭipadāya jāti jarā byādhi maraṇamhā parimuccissāmi.
Idaṃ me puññaṃ āsavakkhayā vahaṃ hotu.
Idaṃ me puññaṃ nibbānassa paccayo hotu.
Imaṃ no puññabhāgaṃ sabbā sattānaṃ bhājema.

deities, all human beings, and all those destined for hell be free from enmity may they be free from ill-will, may they be free from affliction, may they be happy, may they be free from suffering, may they not be parted from the good fortune they have attained, as owners of their kamma.

Above to the highest heaven, below to the deepest hell, in all world systems may all beings living on the earth be free from affliction and ill-will, may they be free from suffering and harm.

Above to the highest heaven, below to the deepest hell, in all world systems may all beings living in the water be free from affliction and ill-will, may they be free from suffering and harm.

Above to the highest heaven, below to the deepest hell, in all world systems may all beings living in the sky be free from affliction and ill-will, may they be free from suffering and harm.

I have formerly done meritorious deeds, recited the protection discourses and practised meditation on loving-kindness.

By the power of this merit may all beings, realising the Buddha's teaching which leads to happiness, attain the supreme bliss of nibbāna which gets rid of sorrow, grief and despair.

Long may the teaching of the Buddha endure. May all beings respect and practise righteousness. May the god of rain perform his duty in due season.

May the rulers follow the example of the righteous kings and protect their subjects with kindness, like their own sons and daughters.

By this practice I pay homage to the Buddha.

By this practice I pay homage to the Dhamma.

By this practice I pay homage to the Saṅgha.

By this practice I shall be liberated from birth, aging, disease, and death.
May my merit destroy all defilements.
May my merit be a condition for nibbāna.
We share this heap of merit with all beings.



Evening Chanting

Buddhaṃ pūjemi. (*bow*)
Dhammaṃ pūjemi. (*bow*)
Saṅghaṃ pūjemi. (*bow*)

☸ ☸ ☸

Iti pi so Bhagavā, arahaṃ, sammāsambuddho, vijjā-caraṇa-sampanno, sugato, lokavidū, anuttaro purisa-damma-sārathī, satthā deva-manussānaṃ, buddho, bhagavā 'ti.

Such indeed is the Blessed One, worthy, fully self-enlightened, endowed with knowledge and conduct, fortunate, knower of the worlds, the incomparable tamer of trainable men, teacher of gods and men, enlightened and blessed.

☸ ☸ ☸

Svākkhāto Bhagavatā dhammo, sandiṭṭhiko, akāliko, ehipassiko, opaneyyiko paccattaṃ veditabbo viññūhī 'ti.

Well taught is the Dhamma of the Blessed One, visible here and now, not involving time, inviting investigation, leading onwards, to be experienced by the wise.

☸ ☸ ☸

Supaṭipanno Bhagavato sāvaka-saṅgho, ujupaṭipanno Bhagavato sāvaka-saṅgho, ñāya-paṭipanno Bhagavato sāvaka-saṅgho, sāmīci-paṭipanno Bhagavato sāvakasaṅgho, yadidaṃ cattāri purisayugāni, aṭṭha purisa-puggalā, esa Bhagavato sāvaka-saṅgho; āhuneyyo, pāhuneyyo dakkhiṇeyyo añjali-karaṇīyo, anuttaraṃ puññakkhettaṃ lokassā 'ti.

The Blessed One's disciples have practised well, practised uprightly, practised wisely, practised dutifully. The four pairs of persons, the eight individuals are the Blessed One's disciples. They are worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverence, an incomparable field of merit for the world.

Metta Bhāvanā

Ahaṃ avero homi, abyāpajjo homi, anīgho homi, sukhī attānaṃ pariharāmi, dukkhā muccāmi, yathā-laddha-sampattito mā vigacchāmi, kammassako.

Sīmattha saṅgho averā hotu, abyāpajjā hotu, anīghā hotu, sukhī attānaṃ pariharatu, dukkhā muccatu, yathā-laddha-sampattito mā vigacchatu, kammassako.

Imasmiṃ vihāre ārakkhadevatā averā hontu, abyāpajjā hontu, anīghā hontu, sukhī attānaṃ pariharantu, dukkhā muccantu, yathā-laddha-sampattito mā vigacchantu, kammassakā.

Amhākaṃ cātupaccayadāyakā averā hontu, abyāpajjā hontu, anīghā hontu, sukhī attānaṃ pariharantu, dukkhā muccantu, yathā-laddha-sampattito mā vigacchantu, kammassakā.

Amhākaṃ mātapitu ācariyañātimittasammuhā averā hontu, abyāpajjā hontu, anīghā hontu, sukhī attānaṃ pariharantu, dukkhā muccantu, yathā-laddha-sampattito mā vigacchantu, kammassakā.

Sabbe sattā, sabbe pāṇā, sabbe bhūtā, sabbe puggalā, sabbe atta-bhāva-pariyāpannā, sabbā itthiyo, sabbe purisā, sabbe ariyā, sabbe anariyā, sabbe devā, sabbe manussā, sabbe vinipātikā averā hontu abyāpajjā hontu, anīghā hontu, sukhī attānaṃ pariharantu, dukkhā muccantu, yathā-laddha-sampattito mā vigacchantu, kammassakā.

Puratthimāya disāya, dakkhiṇāya disāya, pacchimāya disāya, uttarāya disāya, puratthimāya anudisāya, dakkhiṇāya anudisāya, pacchimāya anudisāya, uttarāya anudisāya, heṭṭhimāya disāya, uparimāya disāya. sabbe sattā, sabbe pāṇā, sabbe bhūtā, sabbe puggalā, sabbe atta-bhāva-pariyāpannā, sabbā itthiyo, sabbe purisā, sabbe ariyā, sabbe anariyā, sabbe devā, sabbe manussā, sabbe vinipātikā, averā hontu, abyāpajjā hontu, anīghā hontu, sukhī attānaṃ pariharantu, dukkhā muccantu, yathā-laddha-sampattito mā vigacchantu, kammassakā.

Uddhaṃ yāva bhavaggā ca, adho yāva avīcito, samantā cakkavāḷesu, ye sattā paṭhavi-carā. abyāpajjā niverā ca, niddukkhā ca nupaddavā.

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Uddhaṃ yāva bhavaggā ca, adho yāva avīcito, samantā cakkavāḷesu, ye sattā ākāse-carā, abyāpajjā niverā ca, niddukkhā ca nupaddavā.

Paritta Suttas

Namo tassa Bhagavato arahato sammāsambuddhassa
Samantā cakkavāḷesu, atrā ’gacchantu devatā,
Saddhammaṃ muni-rājassa, suṇantu sagga-mokkhadaṃ.
Dhammassavana-kālo ayaṃ bhadantā.
Namo tassa Bhagavato arahato sammāsambuddhassa (3 times).

The Maṅgala Sutta

Evaṃ me sutaṃ: ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho aññatarā devatā abhikkantāya rattiyā abhikkanta-vaṇṇā kevalakappaṃ Jetavanaṃ obhāsetvā yena Bhagavā tenupasaṅkami upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhitā kho sā devatā Bhagavantaṃ gāthāya ajjhabhāsi:

Bahū devā manussā ca, maṅgalāni acintayuṃ
Ākaṅkhamānā sotthānaṃ, brūhi maṅgalamuttamaṃ

Asevanā ca bālānaṃ, paṇḍitānañca sevanā
Pūjā ca pūjaneyyānaṃ, etaṃ maṅgalamuttamaṃ

Patirūpa desavāso ca, pubbe ca kata-puññatā
Atta-sammā-paṇidhi ca, etaṃ maṅgalamuttamaṃ

Bāhu-saccañca sippañca, vinayo ca susikkhito
Subhāsitā ca yā vācā, etaṃ maṅgalamuttamaṃ

Mātāpitu upaṭṭhānaṃ, putta-dārassa saṅgaho
Anākulā ca kammantā, etaṃ maṅgalamuttamaṃ

Dānañca dhammacariyā ca, ñātakānañca saṅgaho
Anavajjāni kammāni, etaṃ maṅgalamuttamaṃ

Āratī viratī pāpā, majja-pānā ca saññamo
Appamādo ca dhammesu, etaṃ maṅgalamuttamaṃ

Gāravo ca nivāto ca, santuṭṭhi ca kataññutā
Kālena dhammassavanaṃ, etaṃ maṅgalamuttamaṃ

Khantī ca sovacassatā, samaṇanañca dassanaṃ
Kālena dhamma-sākacchā, etaṃ maṅgalamuttamaṃ

Tapo ca bramha-cariyañca, ariya-saccāna dassanaṃ
Nibbāna sacchi-kiriyā ca, Etaṃ maṅgalamuttamaṃ

Phuṭṭhassa loka-dhammehi, cittaṃ yassa na kampati
Asokaṃ virajaṃ khemaṃ, etaṃ maṅgalamuttamaṃ

Etādisāni katvāna, sabbatthamapparājitā
Sabbattha sotthiṃ gacchanti, taṃ tesaṃ maṅgalamuttamaṃ

Ratana Sutta

Yānīdha bhūtāni samāgatāni, bhummāni vā yāni antalikkhe
Sabbeva bhūtā sumanā bhavantu, athopi sakkacca suṇantu bhāsitaṃ.

Tasmā hi bhūtā nisāmetha sabbe, mettaṃ karotha mānusiyā pajāya
Divā ca ratto ca haranti ye baliṃ, tasmā hi ne rakkhatha appamattā.

Yaṃ kiñci vittaṃ idha vā huraṃ vā, saggesu vā yaṃ ratanaṃ paṇītaṃ
Na no samaṃ atthi Tathāgatena,
Idampi buddhe ratanaṃ paṇitaṃ, etena saccena suvatthi hotu!

Khayaṃ virāgaṃ amataṃ paṇītaṃ, yadajjhagā sakyamunī samāhito
Na tena dhammena samatthi kiñci,
Idampi dhamme ratanaṃ paṇitaṃ, etena saccena suvatthi hotu!

Yaṃ Buddha seṭṭho parivaṇṇayī suciṃ, samādhimānantarikaññamāhu
Samādhinā tena samo na vijjati,
Idampi dhamme ratanaṃ paṇītaṃ, etena saccena suvatthi hotu!

Ye puggalā aṭṭha sataṃ pasatthā, cattāri etāni yugāni honti
Te dakkhiṇeyyā sugatassa sāvakā, etesu dinnāni mahapphalāni
Idampi saṅghe ratanaṃ paṇītaṃ, etena saccena suvatthi hotu!

Ye suppayuttā manasā daḷhena, nikkāmino Gotama-sāsanamhi
Te pattipattā amataṃ vigayha, laddhā mudhā nibbutiṃ bhuñjamānā
Idampi saṅghe ratanaṃ paṇītaṃ, etena saccena suvatthi hotu!

Yathindakhīlo paṭhaviṃ sito siyā, catubbhi vāthehi asampakampiyo
Tathūpamaṃ sappurisaṃ vadāmi, yo ariya-saccāni avecca passati
Idampi saṅghe ratanaṃ paṇītaṃ, etena saccena suvatthi hotu!

Ye ariya-saccāni vibhāvayanti, gambhīra-paññena sudesitāni
Kiñcāpi te honti bhusappamattā, na te bhavaṃ aṭṭhamaṃ ādiyanti
Idampi saṅghe ratanaṃ paṇītaṃ, etena saccena suvatthi hotu!

Sahāva 'ssa dassana-sampadāya, tayassu dhammā jahitā bhavanti
Sakkāya-diṭṭhi vicikicchitañca, sīlabbataṃ vāpi yadatthi kiñci.
Catūh' apāyehi ca vippamutto, chaccābhiṭhānāni abhabbo kātuṃ
Idampi saṅghe ratanaṃ paṇītaṃ, etena saccena suvatthi hotu!

Kiñca pi so kammaṃ karoti pāpakaṃ, kāyena vācā uda cetasā vā
Abhabbo so tassa paṭicchādāya, ababbatā diṭṭha-padassa vuttā
Idampi saṅghe ratanaṃ paṇītaṃ, etena saccena suvatthi hotu!

Vanappagumbe yathā phussitagge, gimhāna-māse paṭhamasmiṃ gimhe
Tathūpamaṃ dhamma-varaṃ adesayī, nibbāna-gāmiṃ paramaṃ hitāya
Idampi buddhe ratanaṃ paṇītaṃ, etena saccena suvatthi hotu!

Varo varaññū varado varāharo, anuttaro dhamma-varaṃ adesayī
Idampi buddhe ratanaṃ paṇītaṃ, etena saccena suvatthi hotu!

Khīnaṃ purāṇaṃ navaṃ natthi sambhavaṃ,
Viratta-cittā āyatike bhavasmiṃ
Te khīṇa-bījā aviruḷhicchandā, nibbanti dhīrā yathāyaṃ padīpo
Idampi saṅghe ratanaṃ paṇītaṃ, etena saccena suvatthi hotu!

Yānīdha bhūtāni samāgatāni, bhummāni vā yāni va antalikkhe
Tathāgataṃ deva-manussa-pūjitaṃ, Buddhaṃ namassāma suvatthi hotu!

Yānīdha bhūtāni samāgatāni, bhummāni vā yāni va antalikkhe
Tathāgataṃ deva-manussa-pūjitaṃ, Dhammaṃ namassāma suvatthi hotu!

Yānīdha bhūtāni samāgatāni, bhummāni vā yāni va antalikkhe;
Tathāgataṃ deva-manussa-pūjitaṃ, Saṅghaṃ namassāma suvatthi hotu!

Metta Sutta

Karaṇīyamatthakusalena—yantasantaṃ padaṃ abhisamecca
Sakko ujū ca suhujū ca—suvaco ca ’ssa mudu anatimānī.

Santussako ca subharo ca—appakicco ca sallahukavutti,
Santindriyo ca nipako ca—appagabbho kulesvananugiddho.

Na ca khuddamācare kiñci—yena viññū pare, upavedeyyuṃ
Sukhino vā khemino hontu—sabbe sattā bhavantu sukhitattā.

Ye keci pāṇabhūtatthi—tasā vā thāvarā va’ navasesā,
Dighā vā ye mahantā va—majjhimā rassakā aṇukathūlā.

Diṭṭhā vā yeva adiṭṭhā—ye va dūre vasanti avidūre,
Bhūtā va sambhavesī va—sabbasattā bhavantu sukhitattā.

Na paro paraṃ nikubbetha—nātimaññetha katthaci na kañci
Byārosanā paṭighasaññā—nāññamaññassa dukkhamiccheyya.

Mātā yathā niyaṃ puttam—āyusā ekaputtamanurakkhe
Evampi sabbabhūtesu—mānasaṃ bhāvaye aparimāṇaṃ.

Mettañca sabba-lokasmi—mānasaṃ bhāvaye aparimāṇaṃ
Uddhaṃ adho ca tiriyañca—asambādhaṃ averamasapattaṃ.

Tiṭṭhaṃ caraṃ nisinno vā—sayāno yāvatā ’ssa vitamiddho
Etaṃ satiṃ adhiṭṭheyya—brahmametaṃ vihāramidhamāhu.

Diṭṭhiñca anupagamma sīlavā—dassanena sampanno
Kāmesu vineyya gedhaṃ—na hi jātu gabbhaseyya puna reti.

